BLESSED

OPENINGS

OF A

Day of good Things

TO THE

TURKS.

SOANES MUSEUM

Written to the Heads, Rulers, Ancients, and Elders of their Land, and whomsoever else it may concern.

THat which mostly concerns all mankind in this life, is the *true* knowledge of the *true and living God* Creator of all things, that in the true knowledge he may be served and worshiped aright, and in the end give unto all such true servants & worshippers of him the recompense of a reward of a Kingdom of his glory, and joyes to be held in an *endlesse* and everlasting life.

God Almighty Creator of all things, and upholder of the works of his Creation in Seas, Earth and Heaven, is an eternal *perfect power* without the help of any other, an invisible and immortal Spirit, altogether pure, and perfectly holy, and wise, not needing the assistance of the counsel of any besides himself, yea, and is incomprehensibly and throughly glorious beyond all that can be spoken or thought of him by all mankind.

This Almighty wiſe God, in the beginning created man (according to the glory of his infinite wiſdom) in his own ſimilitude and likeneſſe; that is to ſay, he made the *ſoul* or *mind* of man (which is the moſt noble part, and therefore is made Ruler and Governour of all the fleſhly members of mans body) in a pure, clean, and upright ſtate of *innocency*, in which ſtate man was wholly bleſſed, and all the Creation beſides unto him, which was made of God for mans ſervice and uſe, in that pure ſtate of *innocency*, bleſſing, and glory, in which he was created, according to the wiſdom and holineſſe of his Maker; whom God could not create in a ſtate of defilement and uncleanneſſe, becauſe a defiled and unclean work would have made the Creator defiled and unclean alſo, which could never poſſibly be in God, ſo as to ſtand with his holineſſe, everlaſting glory, and infinite wiſdom; but as God is a holy Spirit, ſo he created and put into man a holy and pure *mind* and *ſoul*, and requires of man a holy, pure, and ſpiritual ſervice, and worſhip; for this is moſt certain, that no words, works, nor thoughts of man hath any acceptance of God as a true and living worſhip and ſervice, beſides that which is purely of the nature of God, offered unto God by a pure mind and ſoul, which is truly ranſomed and redeemed from the inward and inviſible nature of defilement, ſin, and uncleanneſſe; becauſe that whatſoever is brought forth by man in the degenerated, fallen, and unredeemed ſtate, ſtands wholly in the curſe, and therefore it's impoſſible that it can be accepted of God, for if he ſhould accept of the words, works, or thoughts of any mind or ſoul of man which is not of his own undefiled nature, then that would be the acceptance of uncleanneſſe for righteouſneſſe, ſin inſtead of holineſſe, and then to be ſinful or holy would be but as one thing, and ſo he would loſe the ſhining beauty of his purity, and the glory of his infinite wiſdom, which is impoſſible that it ſhould ever be ſo. And therefore O all ye Rulers, Ancients, and Elders, with all men of ſober wiſdom of the *Turks* Nation, you cannot but plainly conceive, and very clearly underſtand, that the true ſervice and worſhip of God chiefly and principally conſiſts in a *pure mind* and innocent ſoul, redeemed from every work, word and thought which is evil in its ſelf, or hurtful to any other; and as God is not a *form* or *viſible* ſhew, nor can be likened unto any thing, ſo his true worſhip ſtands not in a viſible conformity of ſhews, cuſtoms, or outward geſtures, acted by the mortal part of man which is the body of fleſh, but (as I have ſignified) wholly and purely in the inviſible and immortal ſoul and mind, in none other ſtate but in that holy, clean, and pure ſtate in which man was created in the beginning; For if the true ſervice

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and worship of God could be truly performed by any mind or soul which stands short of that innocent mind and clean soul in which man was created in the beginning, then might foolish vain man justly say, that the wise eternal God was not wise in the first work of his Creation, or at least wise conclude him unjust in cursing man for that one sin of eating *the forbidden fruit*, and casting him out of the state of blessing for the same, for the lowest state had been the most proper to have had been shewen first, that still in rising higher and higher the greater glory might have accrued and come unto the Creator, which indeed as all mankind do come to attain unto the true knowledge of the true God, they shall certainly see and understand that God could not possibly create the soul of man in a lower state then *purity*, *cleanness*, and *innocency*, to retain his own purity, glory, and wisdom in himself, and to have true service and worship from man in mans state of unity, with his Makers true acceptance.

Seeing therefore that the soul of man (and not his body) was the similitude and likeness of his Creator in the beginning, and consequently the true servant by which the Creator was to be truly worshipped; and since by one mans sin all sin hath entred into the world, it now remains that all men ought to come unto that one *invisible power* which is able to redeem them from all sin, and restore their souls and minds unto that perfect state of *innocency* in which the soul of man was first created, which though it seems very hard and difficult to be done in the appearance of humane reason, yet this you may very rationally think and believe that the work of such a *restoration* is as possible and easie to be done by God, as was his work of the *first Creation*, and as he is the God of all glory, wisdom and power, though for a long time he hath been dishonored through the unrighteous works of mankind, yet hath determined and appointed in his counsel and wisdom a time for the *perfecting of his glory* in earth as in heaven, by the power of his own might, leading man up again into that state of *innocency* in which he was created in the beginning; that it may be known that he is the perfect God of power, no lesse glorious in redeeming and saving, then he was at first in creating, and also that he may appear infinitely more glorious in the *power of restoration* (then the first man (and since him) then all men are sinful under the great *power of perdition*, for else all men might take up a proverb against the glory and power of the Almighty God, saying *that the Devil is waxed so great and mighty in his power subjecting the workmanship of God under his infernal dominion, that God is not able any more to break and regain unto himself his own glory through the redemption of man from the power of Satan, and planting him again in the pure Paradice, as he was a glory and honour to his Maker in the state of his*

innocency before transgression in the beginning, which would be a great abomination to be so much as once spoken or thought of, because it would seem to be as a real robbery of God of his honour and glory, and a shortning of his arm of Almighty power, and a making of him to appear not as God, but most vilely as an absolute subject of Satan.

And therefore (O ye Rulers and Elders of the *Turks*) I am very favourably perswaded of you, that you will rationally in an open and easie understanding be given to credit and believe this declaration unto you, and as men of wisdom desirous to presse onward unto the happinesse and glory of that state wherein all things were blessed unto man in the beginning, (which now in the state of transgression are an utter curse unto him, that entering into that state ye may be blessed, and all things everlastingly blessed unto you, in due order unto which if ye enquire

Qu. *What is that which is able to work out in your selves an utter remove of the curse, without which it is impossible for any man to come under the state and condition of blessing?*

Answ. That which cleanseth the soul from sin, and redeemeth the mind from the nature of transgression onely can remove the curse from mankind, because onely through transgression the curse came, the which cause of the curse being removed and utterly taken away, man comes again to be in the blessed state as he was created in the beginning before transgression was.

Qu. *What then is that which is able to cleanse a mans soul from sin, and redeem his mind from the nature of transgression?*

Answ. The *light of God* which shineth in every mans Conscience, shewing them the evil of all sin, if it be loved as a *pure gift* of the free mercy and grace of God, and walked with as a *lanthorn to their footsteps*, and followed as a guide in all their wayes, works, words, and thoughts, it will perfectly redeem their minds, and deliver and save their souls from all sin and evil, and accordingly restore them into that state of innocency in which man was created in the beginning, in which the true service and worship of the pure and living God comes truly to be known and exercised.

Unto which light in all your Consciences ye shall therefore do well in all diligence to take heed, and by the same to bring your selves unto an *inward* narrow search of all that ever you have done in your mortal and fleshly bodies, that it may shew you all things which you have acted or done contrary to the nature of God in all your life time, by which means you shall know it to be a pure *inward* and *invisible light* of your invisible and immortal souls, because it is of such an excellent property and

and vertue, that as the light of the external day discovereth all things to your outward sight of the fleshly eye, so this *inward light* discovereth unto you in all your Consciences, every secret deed of evil, and hidden work of wickedness, together with all words of prophanness and beastliness, and all thoughts of uncleanness and unrighteousness whatsoever have been done, acted, or conceived by you in your life time; and for this reason following you may plainly know the Light in you (which I speak of) to be of God your Creator and Maker, and that it is his very way and path of holiness in which you ought purely to walk, to be a renowned people of the praise and glory of his Name; because the same *Light* (spoken of) in all your Consciences, never did, nay nor never possibly could consent with your sinful souls, unto any sin whatsoever it were, which your souls have resigned up the members of your bodies unto, whether unto deeds or words, but alwaies (you may remember) the Light hath stood against you in such things as are contrary to the nature of your most holy Creator, and therefore doth appear to be pure (according to the measure) as God is pure, and in unity with him in all things that is good, and contrary to all things that are evil, and a plainer Testimony of Truth you can never have nor receive, neither from men nor Angels, then this which I speak of, which God Almighty himself hath given unto you for you to follow, and walk answerable unto in all your lives and conversations; and therefore no wise man among you can rationally say, that I bring a new thing unto you, because this Light which I speak of *in you* was given of God unto you at your coming into the world, which no earthly man could infuse into you, and therefore you may not count it as a strange thing, seeing that it is a true and certain thing, yea a perfect Principle of the Spirit of your Maker and Creator, which is able to create your souls anew *in you*, as you subject your minds willingly to the work and operation of it in your *inward parts*, whereby you shall come to see the wonderful glorious mystery of God Almighty revealed unto you, which no man in the state of sin and corruption can ever see or come to know, because there is no unity with light and darkness, with corruption and incorruption, with polluted flesh and pure Spirit.

And since it is the defilement of the soul of man which hath separated man from his Maker, it must of necessity therefore be, that through the purifying the soul man only can come to be united to his Maker again, which all the washings of the flesh, or whatsoever other things done thereunto, can never do; for you must needs conceive in all righteous understanding of perfect reason, that nothing can cleanse the *invisible* and

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immortal soul besides an *invisible power* of an incomprehensible *Spirit*; because not a thing of all the created things which are both in heaven and earth, and the waters under the earth can in the least degree or measure reach to touch the soul besides a *Spirit*, and therefore of necessity you cannot but rationally believe, that not any other thing can cleanse the soul besides a *Spirit*, which is able to reach the soul, and bath and wash it in a Fountain which was before the soul of man was created in him; to this fountain therefore do I most dearly and heartily desire that you all may come to bath and cleanse your souls in, that in vertue thereof you may come to know that when the soul is purely cleansed, the body is also made clean *within*, and the same mind keeps all things also clean without; but to go to wash *without*, thinking that that cleanseth the soul *within*, yea or so much as the flesh *within*, seems as a very vain thing to all humane true understanding to deem or imagine, which mythinks ye (grave sober Elders and Ancients of the *Turks*) cannot otherwise but be given very plainly to discern and believe; and for this cause I draw on to the opening of the everlasting Fountain, that in it your whole Nation may come to wash, and become a sanctified and cleansed people to the praise of the Lord God, and all their succeeding generations be continued to the ends of the world in the happy state of the endlesse blessing of the Lord God.

Whereas the soul of man is the *inward and invisible part*, being the mind which bringeth forth all his words and actions to the birth, the which being very unclean and polluted through sin and transgression, for the cleansing, washing, and purifying of the same, must of necessity come to the knowledge of an *inward and invisible fountain*, which I testifie unto you (through a diligent search) may perfectly be found *in your selves*, which is the most substantial part of the understanding of the great mystery of the wonderful wisdom, work, and operation of God for mans everlasting salvation. And now to this Testimony I call you all to witnesse, even in the Light of the presence of the Lord God Almighty, speaking plainly unto you, that there is none other Fountain appointed of Gods unsearchable wisdom, for the washing and cleansing of the soul of man, besides the openings of that *hidden well of pure water in man*, into which casting his eye, he may discern it to be of such *a chrystal clearnesse* (being that which proceedeth out of the *eternal Rock of Salvation*) as that it will shew him his perfect shape, even as plainly as if it were discovered unto him in a looking-glasse; and therefore I refer you to the counsel of wisdom, to answer God and that pure principle of him in all your Consciences, whether it is not a main pillar of prudence rather to resign your

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ſouls unto that power, and into the waters of that fountain which is able to cleanſe your ſouls for ever, then to give your bodies into a conſtant waſhing of outward water, which if the Oceans covered you, yet are not able to touch your ſouls, ſo as to purge the leaſt thought of defilement from your ſouls? This then in ſhort words is the fountain that is to be found in your ſelves, *viz. the Light in all your Conſciences*, which ſheweth the filthineſſe of all other waters *in you*, and how every thought, word, or work contrary to it runs forth as a ſink of uncleanneſſe, and as the waters which are corrupted with excremental filthineſſe and lothſomneſſe in the ſight of the pure undefiled Spirit of the Lord God your Creator, into which light as you caſt your ſouls and minds, giving your ſelves wholly ſubject under the power of the ſtreams thereof, it will carry you along as in a river which runneth like a fierce flood, turning all your hearts upſide down, until through many times paſſing over and over you, it waſhes away the filthineſſe of all your inward parts, and in the ſweet and living channel of the righteouſneſſe thereof, bring you as a ſanctified and moſt holy people into the land or perfect ſpirit of bleſſedneſſe, where curſe ſhall be no more found; for no man can honeſtly deny but that all mans members are acted according to the motions of his mind, and the pure light of God in mans mind ſtands againſt all ſin, therefore as man gives his whole mind into the light, it muſt of neceſſity redeem & free man from all ſin, becauſe alſo there is no other Salvation under Heaven given of God whereby man comes to inherit eternal life, neither is there any other Fountain in which his ſoul can be cleanſed, becauſe no other waters can ſo much as once touch his ſoul; nay, nor any other fire, or furnace of refining fire, which is able to purifie mans ſoul and mind, like the *gold* that is *ſeven times* tryed in the *flames* of the *furnace* of the *refiner*, the which the better to know, experience will ſhew you this work of glory; and therefore make ye the tryal of giving your minds into the *Light* in all your Conſciences, and you ſhall find it do more for you in reference to the purging your ſoules, minds and conſciences from all evil and ſinful words and works in the ſpace of *ſeven days*, then any in your Land have experienced of ſo bleſſed and happy a work of righteouſneſs and truth brought forth in the *inward parts*, though he hath been waſhing himſelf with the outward water for the time of *ſeventy years*; and therefore no rational man can do otherwiſe then believe, that as God is light and ſearcheth into all darkneſſe, ſo the light which he hath given into every mans ſoul and conſcience, was and is to the real and true end and purpoſe, that man ſhould walk in it in all his works, words and thoughts, as the true and living way of this true and living worſhip.

And this is that which will ſhew forth every man by his life of what nature he is, whether prieſt, prophet or King, if he be of God, then it will be manifeſt by the likeneſs and ſimilitude into which he is brought forth and born, for all that are of God, do bear in

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their minds and souls the heavenly likenesse of the righteousnesse, truth, innocency, purity, holinesse, peace, love, and mercy which is in God the Author, Creator and Father of their life; and you may plainly see that the love of God is most largely spread over all mankind, and his great favours are not shortned to his enemies, for he *maketh the rain to fall, and causeth the Sun to shine upon the just and unjust*; and he never spake unto any true prophet of his, to make any Laws, or give forth any statutes or precepts for the ruling, ordering and governing his people, contrary to the nature of his own life, for that were a plain work of denying himself, and casting the glory of his righteousnesse from himself, which can never be, because he is the holy God Eternal and altogether unchangeable; If any man therefore under the name of a Priest or Prophet of God have set up Laws for *killing, racking, martyring, and shedding of the blood of men for their conscience sakes*, that law is contrary to the holy nature of the love & mercy of God, which is a most certain & undeniable testimony to every enlightned soul of mankind upon the face of the earth, that he which setteth up such a Law under the name of a priest or prophet, is a false minister unto all the people of the Land, yoking the Nation under the cursed chain of enmity and cruelty, which is not found in God nor in his true people, neither was there any enmity nor cruelty but since the fall, and in transgression under the curse; so that whosoever yoketh Kings, Rulers, Elders or people unto cruelty, enmity or killing of men for their conscience sakes, he is the absolute minister of Satan, because *all enmity, envy, cruelty and bloodshed, killing and massacring is of the Devil, and not of God*, whose life and nature is eternal love, pity and mercy, and if God sheweth love and mercy unto men which have rebelliously turned against him as enemies, how warily should man look unto his footsteps to follow the Lord God his Maker in the whole course of his life, that in the day of judgement and just account he might be accepted of him?

And hereby you may plainly perceive that such and onely such are righteous Kings, Rulers, Elders, Priests and true prophets, which do regulate, order and govern all things according to the invisible *Law of Light* in every mans conscience, which is one with the nature of God in all things, that is to say, *in justice, peace, love, mercy, and every other pure property and quality*; and whosoever teacheth any thing contrary to this, is not of God, because he erreth from that of God in his own conscience, and by it is judged in himself and condemned in the sight of God, and also by the same light of God is judged by all men, as it stands a true testimony of the righteousnesse of God in every mans conscience.

So from this day forward the infinite mercy of your Maker hath determined concerning you that you shal know, That he the Almighty wise God who created all things in heaven and earth and in the waters under the earth, and put into his creature man a rational soul, as he is the wisest in making and creating all, so in like manner he is the worthiest to have the government over all, according to his law wch agreeth with his own nature, that by the same Law of his own light & life, all men may be led up to the state in which man was blessed before transgression, cruelty or enmity was conceived; And therefore unto you this is the word of commandment of the Lord God of heaven and earth, even unto you O ye Heads and Rulers of the *TURKS*, that in obedience you may be blessed of the God of life for ever. *All your Laws, Statutes and Precepts shall be according to the light of my glory (which is manifested and revealed in all your consciences) for the perfecting of peace, love and mercy among all, even as I shew love and mercy unto you all, saith the Lord God Almighty.*

Written by the servant of the Lord, who outwardly is an *English man*, and of the world called in scorn A *QUAKER*, because he *trembles* at the dreadful Word of the mighty God.

JOHN.

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